

# Christian Reflector.

Fear God and give glory

to Him. All Scripture is profitable. God hath made of one

blood all nations of men.

CYRUS P. GROSVENOR, Editor.

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## Missions.

The following intelligence from the Missionary Herald, respecting the same field of missionary labor of which we published such particular information some months ago, is additional proof of the power of the gospel to triumph over the worst features of depravity and degradation. It cannot fail to be interesting to all who hope to see it fully realized,—"the isles shall wait for his law."

Letters from Mr. Coan, at Hilo, Hawaii.

Writing on the 5th of March, 1840, Mr. Coan gives the following

General View of the Church—Method of Pastoral Care.

The work of God in this part of Hawaii still goes on. For the most part there is now far less physical excitement here among the people, than in the earlier stages of the work; but the cause of truth still makes steady and triumphant progress. The church stands fast, and the members, for the most part, appear well. The number of apostasies is comparatively small. The proportion of those under church censure is about the same as when I last wrote. Many of the church are exceedingly active and faithful. They grow in grace. They pray without ceasing and labor without fainting. Of some we stand in doubt. Some sleep. But the foundation stands sure, the Lord knoweth them that are his. Since my return from general meeting in June, I have baptized and received to this church, about 1,200. The whole number received to this church is about 7,000. About 200 have died since general meeting. These, added to the number excommunicated, perhaps from 100 to 200, I do not seek to make out accurate statistics now, will leave the number at present in good standing somewhere between 6,500 and 7,000. To say that these thousands have all entered by "the door" or that they are all "sheep," would be more or less to say of any church. Should but one half or one fourth of them reach heaven, the sight will be glorious. Should one half fall away within one year, my soul shall not feel discouraged. The way of life and the way of death are before them; and through Christ strengthening me, I am determined that, if any of them perish, their blood shall be on their own heads. By the help of God I am resolved, without ceasing, "to warn every man night and day with tears."

Within the period of six months, I have passed twice through the length and breadth of the field, collecting all the disciples in their respective villages, calling all their names, and inquiring into the condition of every individual. This labor I intend, in the strength of God, to repeat three or four times a year. It is a great and heavy work, but it brings its reward; and in a church like this, so numerous and so widely dispersed, weak and ignorant, so easily led captive by Satan, and so inadequately supplied with teachers and spiritual guides, it seems to me all important. This labor forms a strong bond of union between me and my flock, and gives me a personal acquaintance with each individual, and that knowledge of his character, circumstances, etc., which could not be obtained in any other way. Thus, if any member of the flock falls into sin, if any one changes his residence, if any are sick, or if any die, the facts come before me almost immediately, and always distinctly and certainly. My frequent tours give me access to the sick and feeble of the flock. Some of these I visit at their dwellings. Others are brought on litters or on the backs of attendants to the place of meeting nearest their place of residence. Some of the decrepit and helpless, who are not near a school-house or place of meeting, are brought and laid under the shade of a tree by the way-side, where they are instructed and prayed with. The blind are led by a string, a stick, or a kapa. The sightless husband follows the wife, and the wife the husband, and the parents the child; while the "little child" leads the afflicted parent, or the trembling grandchild to the place of prayer;—to the place where blind eyes are opened and deaf ears unstopped;—where the lame man leaps as an hart, and the dumb tongue sings. It is affecting to see this class of people patiently threading their way over hill and dale, and through jungle, slough, and river, in order to hear the word of life and to see the "Light of the world." One blind man, Bartimeus, a member of this church, not the Bartimeus so often mentioned in the Herald, followed me thirty miles, over rivers and precipices, on the most difficult road I ever travelled, to hear the gospel and pray for the peace of Jerusalem. I would have pronounced it incredible, if not impossible, that he should have passed safely over such a road, had I not seen it. He was exceedingly animated with the tour, and in order to keep up and lose none of the meetings on the way, he would tell me what he found a few rods of level road. "My natural eyes," said he, "are blind, but my soul sees." He is a good and good man, but he has not yet "attained to the first." Bartimeus who left us two or three years ago, and who now resides at Wailuku, on Maui. We have just closed a protracted meeting, of eight days at the station. It has been a precious season. Our large native meeting-house, has been lately blown down by a gale of wind. It was 150 feet long and seventy-five wide, well built, and on the whole the noblest native building I have seen at the Sandwich Islands. It had stood about ten years. Fortunately we had an

other native house, 114 by fifty feet, recently built. This serves us for the present, except on communion days, when it will be altogether too small for us. Our people think of commencing a stone meeting-house before long. Three new meeting-houses have been recently built at stations in Hilo and Puna by the voluntary efforts of the people. These houses will contain from 1,000 to 2,000. In these houses, meetings are held every Sabbath, and also every morning at day light, conducted by native helpers. Some twenty or thirty school-houses have also been built of late, many of them spacious and comfortable, for the double purpose of schools and of religious meetings. Some of these will contain from 500 to 1,000 people. In all the villages of Hilo and Puna, too distant to attend meetings regularly at the station, the people collect from Sabbath to Sabbath, and at other times during the week, for social prayer, reading the Scriptures, and religious conference, exhortation, etc. Some of the native helpers conduct meetings with a good degree of ability and a commendable fervor.

But the work of watching over and feeding this great flock is becoming more and more weighty and responsible. They need the care of ten devoted pastors. You see the difficulty, yes, the utter impossibility of giving them that faithful supervision and that regular and thorough instruction which they need. Their ignorance for the most part, is great, and their progress in knowledge must necessarily be slow. What I have, body, intellect, heart, is devoted to them; but I need a hundred tongues and hearts to administer to all their wants. When we take into account their former habits of sin, in all its vile and debasing forms, their strong natural passions, their great ignorance of many of the doctrines and duties of Christianity, and their constant exposure to temptation, it is a matter of surprise that so few of them have fallen. The Lord's arm has been signally displayed in sustaining and leading them thus far. His loving kindness and tender mercy have not been taken away. The covenant of his faithfulness has not failed.

## Progressive Duty—Administration of the Lord's Supper.

Writing again on the first of May, about two months later, and having mentioned a visit he had then recently made to Kohala, another station on Hawaii, Mr. Coan gives further accounts respecting the state of the people in the districts where he labors.

Since my return from Kohala I have made one tour through Hilo, and another through Puna, and to the place of God I would say, I have never seen the church in a more peaceful and happy state than at present. I have often seen more excitement, but not more steady, determined principle of action. I found many who were moved, and who wept and trembled at the word of God, many who wrestled and agonized at the throne of grace with strong crying and tears; but the days of agonizing, overwhelming excitement, such as can hardly be told, are probably past, and the people are learning that by a fixed principle, a steady faith, and a patient continuance in well doing, they are to seek for glory and honor and immortality. There is little outbursting of late in the church, and God smiles upon his people. He says to Zion, Enlarge the place of thy tent; spare not; lengthen thy cords and strengthen thy stakes. This church has been receiving constant accessions to its numbers through the past year, and I hope that those who have been added are of such as shall be saved. They have been examined and re-examined with great precaution. None have been received hastily. Nearly all have stood candidates for three months to a year after professing penitence, and none, except the aged and sick, have been received without the ability to read with tolerable facility, and without a copy of some volume of the Scriptures in their hands.

Alluding to the tours made through the field of his labors mentioned in the foregoing letter, and illustrative of the pains he has taken to obtain correct information concerning the character and conduct of the members of his church, Mr. Coan remarks—

I have now accomplished six tours among the people, namely, three through Hilo, and three through Puna, within the space of nine months. On each of these tours I have called the roll of the whole church and inquired into the state of each individual. Once in three months the whole church meets at the station to eat the Lord's supper. Our last communion was on the first Sabbath in April. Perhaps five thousand were present, and for want of a convenient house for the occasion, we met in a grove of coco-nut trees, on the seashore. The assembly was immense, and the scene overwhelming. Before us was the wide Pacific, heaving its broad chest to the breath of heaven. Behind us were the everlasting mountains, rearing their snowy summits above the clouds, and forming an eternal rampart against the western sky. Beneath us was a little spot of earth, once ignited by volcanic fires, rocked by a thousand earthquakes, and more than once submerged with a flood. Above us was the vaulted sky, that glorious mirror, that "molten looking glass," spread out and made strong by the hand of Omnipotence. Around us was a landscape of inimitable beauty, clothed with verdure, teeming with life and smiling in loneliness. The softer and sweeter features in nature, blended with the grand, the bold, the sublime, conspired to render the scene enchanting. But there was one object which eclipsed all the rest, and which led us to those sights of the wondrous handiwork of creation around. In the midst of us stood a cross! and on that cross hung the Man of Sorrows! His flesh was torn and his blood was flowing! He was tasting death for us! We heard a voice, sweeter than the breath of heaven, "Look unto me, and be ye saved, all ye ends of the earth." We heard another voice. It rose above the roar of ocean, "It is finished." I looked on the multitude, the first thousand communicants, seated at his table, and in view of the cross, I remembered the words, "And I, if I be lifted up from the earth, will draw all men unto me." I thought of the predictions, "The isles shall wait for his law," and "all the ends of the earth shall remember and turn unto the Lord." I thought of the promise, "He shall see of the travail of his soul." My heart exclaimed, How blessed are the eyes that see the things that we see! How many

prophets and wise men have desired to see these things and have not seen them. I looked on the assembled thousands, and my eye affected my heart. All these and a great multitude of others who had practiced "all uncleanness with greediness," were "raised up together and made to sit together in heavenly places in Christ Jesus." They were "washed;" they were "sanctified;" they were "justified in the name of the Lord Jesus and by the Spirit of our God." Such is our hope in God on their behalf. Such is our "glorifying" of them. We are "filled with comfort." We are "exceeding joyful." It is true "they are not all Israel who are of Israel." They are not all living branches of the Living Vine.

Miss Her.

Departure of Missionaries.—The Rev. Rufus F. Buel, of Hamilton, N. Y. and Mr. M. J. Raymond Buel, of New York, N. Y. lately appointed missionaries of the Baptist Board of Foreign Missions, to Greece, have taken passage for Corfu, via Malta, in the bark Catharine, and expected to sail yesterday. The Rev. Eli Smith, of the mission to Syria, Rev. Henry A. Holmes, of the mission to Constantinople, and the Rev. Josiah Peabody, designated to Erzeroom, Persia, and their wives, under the direction of the American Board of Commissioners, sail in company. Religious services preliminary to their departure, were held on board the Catharine Tuesday morning: Prayer, by the Rev. Mr. Aiken, of Park Street Church; Reading of Hymns, and Benediction, by the Rev. Mr. Peck, Foreign Secretary of the Baptist Board.—Watchman of April 23.

## Religious Miscellany.

The following melancholy intelligence furnishes additional proof of what we so frequently hear, of what bold and cold-hearted wickedness is becoming the disgrace of our land, and preparing it for the judgment of heaven. We are surprised that the writer passes over so easily any mention of the provocation. Cannot the Cross and Journal inform us for what cause an innocent minister of Christ is murdered in cold blood?

From the Cross and Journal.

## The Death of a Watchman.

CINCINNATI, April 18, 1841.

It becomes my painful duty to record the untimely death of the Rev. K. Griswold, who departed this life on the 14th of April, 1841, at 12 o'clock M. at the residence of Brother Brown on the bank of the Ohio river, in the southwest part of this city. He was stoned to death on his way from meeting to his lodging. Brother Thomas Goodwin, a fellow laborer in the ministry, was walking arm in arm with him when he fell. His murderer had prepared himself with a stone, and lay in wait behind him and struck him with it on the left side of the head. The deceased walked two paces after the blow and then fell. He was assisted into the house; and conversed about the effects of the wound, and of the effects of the whole circumstance upon the meeting; and after the wound was examined and dressed, he offered a most fervent prayer to God for his murderer, and addressed himself and went to bed. About 2 o'clock in the morning he was observed to be worse. Brother Goodwin being in bed with him, arose, got a light, and found that his left side was entirely paralyzed. He gradually declined and finally fell asleep in Jesus. We can assure his friends that the best medical aid in the city was called, and all the attention rendered, that could have been rendered to any man during his whole sickness. But his life was beyond the reach of mortals. He lived four and a half days after he was hurt.

Brother Griswold was truly a pilgrim and a stranger here. He has kept no diary of his life. Hence it is difficult to give a correct history of him as would be desirable. From a few scattered fragments we collect the following facts. He was brought up, and perhaps born in the State of N. Y. Oneida Co. Clinton Hill. Arriving at the years of manhood, he went to Upper Canada, Tolland district, where he spent some years in partnership with his brother-in-law, J. Park, in the business of trading. While there, he embraced the Christian religion. When he received the evidence that he was a chosen vessel like Saul of Tarsus he prayed "A Lord will thou have me to do?" And in answer to this enquiry, the Lord seemed to say, Go thy way. "For I will show thee how great things thou must suffer for my name's sake." Under this sudden impression, spending a short time in preparatory study, he went forth to a lost world, not knowing what should befall him.

Shortly after he commenced preaching, he came into the State of Ohio, having visited his relatives in the State of N. Y. on his way. He has there a large and respectable number of relatives. One brother who is also a minister of Jesus. They are distinguished for their piety. In May 1838, brother K. Griswold then a licentiate was introduced to the Ohio Baptist State Convention, then convened at Columbus. By his self denying course, and his persevering labors in the ministry, he soon gained the confidence of the church and ministry, as a man of God.—The Lord was truly with him. At the request of the Baptist Church at Snow Hill, Clinton Co., by a council consisting of Eld. John Stearns, Hiram Burnett, Reuben Winchell and Eli Frey, he was ordained as an Evangelist, on the 21st day of July 1839. In the same Association in which he was ordained, he labored as an Evangelist for a considerable time. Leaving the Strait Creek Association, he went forth "determined to know nothing else among the people but Jesus Christ and him crucified." Where he labored he made his mark.

Near the close of Jan. last, he was induced by Eld. Osborne and Dr. Tibbitts of 24 Ten Mile, to come to Cincinnati, and attend a meeting with the first Baptist Church in that place. The Lord was with him. The church was much rejoiced at his coming. He labored with much success, and many poor lost sinners found the Lord was true. He visited Covington and Newport, and returned to this city. On the first day of March he commenced a meeting in that part of the city where he deceased. This neighborhood for a long time had been almost entirely destitute of religious influence. With one or two brethren from the first Church, he commenced visiting and holding meetings. The Lord

blessed the effort. In about three weeks from that time, an interesting Church was constituted which now numbers 65 members and four or five more received for baptism.

Over 60 of this blessed people were baptized by our departed brother. This Church had chosen brother Griswold as their pastor. The work of the Lord is still going on. Brother Goodwin assisted by others, in supplying the Church with preaching. And though their pastor "is dead, he yet speaketh." Thus in youth, in the morning of usefulness, this Soldier of the Cross has suddenly fallen. His loss is deeply mourned by this afflicted Church and by many others in this city with whom he was acquainted. He had a martyr's faith, and died a martyr's death. We believe God will give him a martyr's crown bested with hundreds of stars which shall shine forever and ever. The last sermon he preached was from the consoling words, "Who is he that shall harm you if ye be followers of that which is good?"

The funeral services were attended on the afternoon of the 15th, in the 9th St. Church. Sermon by Eld. C. Bryant. The discourse was solemn and appropriate. The congregation large and attentive. Text. "The wicked is driven away in his wickedness; but the righteous hath hope in his death." While the tears of sorrow and affection were falling in profusion around his bier, with placid countenance he seemed to say to his dear weeping children in Christ. "Weep not for me." "All is well! All is well!" "Thrice blessed is he, for he has died in the Lord, and his works are following him."

This little church will go on. They have the prayers of God's people. They have put their trust in him, and they shall possess the land. They have intended to build a meeting house this summer, and support a pastor among them.

The Baptist Register and other Baptist papers will please to give this an insertion in their columns, for the benefit and satisfaction of the friends of the deceased.

L. FRENCH.

From the Mothers Journal.

## The Important Mother.

The history of the mother whose character and example forms the basis of this sketch, is recorded in Matthew 15, and Mark 7. She was a descendant of the ancient Canaanites, who retained possession of the maritime towns along the coast of the Mediterranean, in which the cities of Tyre and Sidon were situated.—They were called Syro, or Syrian, because included in the kingdom of Syria. Hence we see the propriety of the terms used by the sacred historian to designate her descent and location. The object of the inspired penman seems to be, to show that this Gentile mother had no possible claim to the privileges of the Jews, and would, of all persons, be the least expected to apply to their Messiah by faith for succor or salvation.

During a long season of painful watching and maternal solicitude over a distressed child, a mother would naturally inquire for some one who had power to dispossess her daughter of her tormentor. It was natural that she should hear of the mighty works of Jesus; the reputed Messiah of the Jews; to whose healing touch was brought every human infirmity. She had evidently studied his character, and commended what she knew of the predicted Messiah of the Jews. Her faith was not the effect of sudden or momentary impulse, but a settled, rational conviction that Jesus was "him of whom Moses and the prophets did write."

But how was she to obtain relief from him? how have an opportunity to present the case of her daughter to him? Such would naturally be her painful inquiry, as she kept her daily watch and nightly vigils about her unhappy child, over whom the foul spirit still triumphed with undisputed sway. But for whom "having not seen she loved," knew all the sorrows of her maternal heart, heard her fervent prayer, and just as her knowledge of him was ripening to perfect faith, set out on his errand of mercy in the coats of Tyre and Sidon. It would be interesting to trace his divine footsteps on the way, and scenes of the most thrilling interest. While he and his weary disciples, had no leisure "so much to eat," he manifested his compassion for those who were as sheep having no shepherd; he taught and fed them; then returned behind his disciples, to send the multitude away; then retiring, not for rest, but to pray for a world yet unredeemed.—From this sacred retirement we find him urged away to the succor of his beloved disciples who were "tossing in rowing" against contrary winds and raging waves. He goes to them; walking on the sea, saves a sinking Peter, calms the angry surges and brings them safe to land.

On reaching the borders of Tyre and Sidon, Jesus entered into a house, ostensibly for rest and refreshment, and "would that no man should know it." But as well might the sun be hidden, or extinguished in its orbit. He could not be hid. He was emphatically the light of the world. Rumors had already reached the neighborhood that Jesus of Nazareth was nigh, and multitudes gathered about him. Among the first came this sorrowing mother. She was first to hail his approach, as "indings of great joy." As soon as her voice could reach his ear, we hear her cry "Have mercy upon me, O Lord, thou Son of David." Notwithstanding all the disadvantages of her situation, she approached him confident of success, and determined to take no denial. In her request were comprehended all the essential elements of the prayer of faith. It was a prayer of the spirit and of the understanding also, and proved that this Gentile mother was no novice at the throne of grace.

How long she continued her importunate request, while Jesus answered her not a word, we are not informed; but we see that she soon wearied out human patience and forbearance, so that the disciples begged their Lord to send her away. Jesus for once pursued a course foreign to the compassion of his nature; but it was just such a course as the Jews would approve, if carried out—first silent contempt, then a high preference for their own nation, and then would they have spurned the "Gentile dog" for their presence without a ray of compassion. But such was not the "mind of Christ." His example ever stood in beautiful contrast with

that of the proud Pharisee; and it was only fully to develop the faith and love of this Syrian Paganism mother that Jesus had as yet withheld an answer to her prayer. He was now prepared to turn to her, and say, "I am not sent but to the lost sheep of the house of Israel." This afflicted mother understood the answer. She had no correct claim to plead, no argument arising from the relation of even a "stranger" or lost sheep of the ancient fold. But her undiminished necessity, the urgent need of her suffering child, pressed on her maternal heart the importance of persevering importunity, and urged her to his feet, in deep prostration of soul.—Her only plea, Lord help me. Jesus coldly answers, "It is not meet to take the children's bread and cast it to the dogs." Here any common faith would have staggered, any importunity but that of the mother's, been silenced.—She who could draw encouragement and argument for prayer under these delays and repulses, must have had a clear understanding of duty, great knowledge of the character of the Savior of the world, and a faith to surmount every obstacle to success; and all these were beautifully combined in her last fervent, effectual appeal.—"Truth, Lord, yet the dogs under the table eat of the children's crumbs. Truth, Lord—I have no claim to a place in thy fold, no right to the bread of thy children. But as the faithful children feed, so would I, without depriving thy children of any of their invaluable rights, without impoverishing the treasures of thy grace, implore one crumb of mercy from the Son of David, the blessed Messiah, to restore my grievously vexed daughter, and to give me an everlasting feast of thanksgiving and praise to the God of Israel." It was enough—the Savior broke forth in terms of unqualified approbation of her faith and love, and sent her rejoicing back to her restored, redeemed (perhaps her only) child.

In the bright example of this Gentile mother, we see that no circumstances are so disheartening but that genuine faith can find sources of encouragement to prayer—no hour so dark that hope may not discover light emanating from the throne of grace—no mother so obscure, so low, or unworthy, as to meet a final repulse, if she by faith applies to the Savior for the salvation of her children—no blessing too great to be obtained by patient waiting on the God of Israel—and that there is no denial to importunate, persevering, believing prayer, offered in the name and for the sake of the Redeemer of men, who came to seek and save that which is lost.

## "If I was Only."

"If I was only rich, how much good would I do with my money?" We are not so sure about the great good you would do. We will present a Scriptural statement, and lay a fact out of your history by the side of it. "He that is unjust in that which is lawful, is abominable in much." Now for the fact. Every body knows that every penny that escapes out of your pocket into the charity box, has a hard run for it. In other words, you do not do the good you might with what you do possess; nor any thing like it. It would be but a decent expression of your benevolence if you should quadruple your donations at once. We are afraid your head would be no higher above water in charitable matters than it is now, if you should become rich. Indeed we have known people sink, and be absolutely drowned in the deep sea of corporeity, by the weight of their riches.

"If I only had health," says an invalid, "how happy I should be to be engaged in doing good!" But you poorly improve your present opportunities. There are twenty prizes of usefulness, wide open before you, but you have not set your feet upon one of them. You have formed the habit of making your ill health a plea for neglecting many ways of doing good, fairly accessible. You are not cultivating a cheerful and happy resignation to the will of God. You are not improving your affliction to increase the spirituality of your own mind. You are not therefore showing to others the sustaining power of religion, and making the happy impression on a neighbor, in behalf of the value of piety. Your selfishness from the activity and bustle of life, gives you some important advantages to cultivate an heavenly mind, and the ill you suffer are divinely appointed agents of your increased sanctification. But if present opportunities of usefulness to your own soul, and of glorifying God in the sight of others are neglected, what reason have you for discrediting the divine declaration, "he that is unjust in that which is lawful, is unjust also in much."

"If I was only distinguished, and had office and honor among men, I would make my influence felt on the side of religion." You have now one of the highest and most important offices in the universe; certainly there are none higher in this world. You are a professor of religion. That is an office. The King of kings has created it, and put you into it. You belong to the Great Monarch's household. You are one of the royal family. You would not get any higher glory by becoming a statesman or an emperor. "But I should have a larger share of usefulness." But you do not fill your present sphere according to its full claims. You dare not affirm that you are everything a member of Christ's family ought to be. You had better not pine for a continent when you cultivate an acre so poorly. If eternal realities were as real to you as small as influence over you, we fear that by rising to the pinnacle of human greatness you would lose sight of them altogether. The security of eternity is not best viewed from those heights. It is out of sight entirely to most that ride upon the high places of the earth.

"If I was only,"—pardon the intrusion—but we should like to fill out that sentence for you. "If I was only a better dresser of the vineyard in the way of the Lord, he has already entrusted to me. I should not want for honor or happiness." No. The fact is, that the cravings of your mind for some other sphere are a proof that you are not faithfully occupying the one now allotted you. Due attention to that would so take up your heart that it would have no time for the absurd vagaries and groundless fancies in which you now indulge. "This is the raving, wicked humor of our minds," says Lighthouse, "and speaks

of their weakness, as sick persons that would still change their bed, or posture, or place of abode, thinking to be better." But a steady mind applies itself to the duties of its own station, and seeks to glorify him that set it there, retaining his wisdom in disposing of it. And there is a certainty of a blessed appropriation of this conduct, be it station, power or low. It is not the high condition, but much fidelity that secures it. "Thou hast been faithful in a little."—Boston Rec.

## Love of Popularity.

This is a temptation of great force, with those who have influence. When one is popular in doing his duty as a Christian, it is well. But when duty is omitted, and wrong done for the sake of popularity, it is then a more ruinous to the soul, and injurious as far as the influence of example extends. We may see an illustration of this temptation in a man of business. He, of course, does not wish to incur the ill-will of unprincipled and irreligious men. To this end, he thinks it requisite for him to be very still on the subject of religion. He would not appear to favor it. To be popular, he must let it alone.—He takes religion to be a matter of nobody's business. It is very well for them that have it. He respects all, but adopts none, and so retains the favor of the wicked. In politics and office-seeking, popularity is a sort of god. It is open-eyed and avowedly exalted above all that is called god in that line. One who seeks for political distinction must, of course, be of no particular religion. This price he must pay for the distinction which he seeks. In order to rise, he must withdraw his influence from Christ. He must often see an eminent politician, who is at the same time a decided and devout Christian!—Who ever heard of a man being converted to Christ, and openly taking up the cross, while on the way to political distinction and glory? We venture not to say that there are no such instances; but no one will say that they are common. The narrow way is not usually the most popular. Hence popularity is a sort of bribe, continually acting on those who are seeking it to withhold them from Christ. They perceive that they must keep themselves somewhat aloof from his cause, if they would obtain popularity. Leading popular men are just what Satan wants; and that which he wants of them is that they divert their lead from Christ,—at least, that they stand entirely detached, not committed to the side of religion. Their influence then falls where he would have it; and with every leader comes a train of followers. The same is exemplified in the neighborhood of social and family intercourse. We often see a decided and devout Christian!—who, in the workshop, wherever persons are brought together, some minds will be prominent,—adapted and disposed to lead. Satan wants them that can lead. The reason is plain. He desires to have them, and then he will have, if efforts or arts of his can possibly secure them. We thank God, he does not always succeed. But, in looking through those several spheres of influence, in how many cases will the leading minds be found not with Christ, but against him! Observe how the love of popularity operates as a temptation upon an individual mind. It suggests that the favor of the popular must be all he secures. Christians are a quiet people. From them there is but little to be feared. They are regulated by law. Their principles keep them comparatively harmless. But the irreligious are a formidable host. The turbulent, the vindictive, lawless and unprincipled, these he must win. "The good will not hurt him." The displeasure of the wicked he dreads. Their good opinion he cannot dispense with. Their good-will he must gain at any price. Surely, it is hard for a man, who has thus obtained an influence which he thinks of importance to him, to come down from the height of popular favor, and to be a devoted disciple of Jesus. With God, all things are possible; and, whenever the case occurs, it may well be attributed to the power of divine grace. To human view, it is certainly difficult for one so situated to break the force, and to adopt before men an humble and consistent Christian profession. The infidel sneers at professors. Satan does not like professions. He tries to seduce you into the adoption of hypocrisy; obviously because it loses him influence, upon which he more depends than upon all the show of argument that has ever been attempted.

## St. Peter's Church at Rome.

Allow me to call your attention to the origin of that magnificent structure of St. Peter's Church at Rome, which cost the enormous sum of 212,000,000. In the progress of the corruption introduced into the Papal Church, the degrading passion for luxury, worldly splendor, &c. was displayed with shameless effrontery in all its impious and demoralizing effects. The rapaciousness of the bishops, Popes, and every order of ecclesiastics became excessive. They employed the most sacrilegious means to gratify their voracious propensities. The possessions of the church were sold to the highest bidder, or turned into a patrimony for the bastards of the incumbents. Proud and abusive of every description were practiced, legends were forged, lying wonders invented, and all the resources of false and forgery exhausted, to celebrate exploits never performed. Skulls and jaw-bones, legs and arms, were collected, pretended to be the relics of primitive martyrs, and deposited in churches to procure rich presents of wealthy supplicants, who flocked to them for deliverance under affliction and dangers. All the clergy had their peculiar method of fleecing the people. Indulgences became an inexhaustible source of opulence to them.

It was by such such indulgences, that Pope Leo X. carried forward the magnificent structure of St. Peter's Church at Rome. He published a system of indulgences suited to all ranks and characters of men, and promised a plenary remission to all who should contribute their money to the furtherance of this and other ambitious projects. So that the foundation of this edifice, which has been so much extolled, was laid, and its superstructure reared, by means the most impious and diabolical, by a display of reckless perfidy and insatiable avarice, and at the expense of undermining the whole fabric of Christianity, and warping the prerogatives of the King of heaven. It is by such such indulgences, that Pope Leo X. carried forward the magnificent structure of St. Peter's Church at Rome. He published a system of indulgences suited to all ranks and characters of men, and promised a plenary remission to all who should contribute their money to the furtherance of this and other ambitious projects. So that the foundation of this edifice, which has been so much extolled, was laid, and its superstructure reared, by means the most impious and diabolical, by a display of reckless perfidy and insatiable avarice, and at the expense of undermining the whole fabric of Christianity, and warping the prerogatives of the King of heaven.

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To enrich these ghostly tyrants, a price on a graduated scale was set upon the remission of sins of every description, not even excepting the most heinous crimes—such as the murder of a father, mother, or wife; a pardon might be procured from the apostolic chancery for crimes which all civilized nations punish with death. The discourses of the clergy were little else than fictitious reports of miracles and prodigies, inspired fables, wretched quibbles, and illiterate jargon, to deceive the multitude. The authority of the holy mother church, the obligation of obedience to her decisions, the virtues and merits of the saints, the dignity and glory of the blessed Virgin, the efficacy of relics, the utility of indulgences, and the burnings of purgatory were the subjects on which the clergy descanted. By the most unwholesome devices, immense sums of money were extorted from the people,—thousands of millions of pounds, the greatest part of which was employed for the purposes of devastation and carnage, of luxury and debauchery, and for tyrannizing over the people. The pope's present revenues, as a temporal prince, have been calculated to amount to at least £1,000,000 sterling. The monks and clergy at the people's devotion, are not less than two millions of persons, dispersed every where to promote the interest of that church. The archbishop of Toledo in Spain, has a revenue of not less than £200,000 sterling annually. The patriarch of Lisbon, £30,000. The patriarch of Rome, £114,000. The pope's nephews have received from the year 1500 to 1836, not less than two hundred million of pounds sterling. The mind of a reflecting Christian is almost overwhelmed at the thought that such sacrilegious enormities should have been so long permitted to continue under the moral government of God!

#### TRIAL OF THE WITNESSES OF THE RESURRECTION OF JESUS.

(CONTINUED.)

But it seems, notwithstanding all this care, the seals were broken, and the body gone: If you complain of this, Sir, demand satisfaction of your guards, they only are responsible for it. The disciples had no more to do in it than you or I.

The guards, the Gentleman says, have confessed the truth, and owned that they were asleep, and that the disciples in the mean time stole away the body. I wish the guards were in Court, I would ask them, how they came to be so punctual in relating what happened when they were asleep; what induced them to believe that the body was stolen at all; what, that it was stolen by the disciples; since they own confession they were asleep, and saw nothing, saw nobody. But since they are not to be had, I would desire to ask the Gentleman the same questions; and whether he has any authorities in point, to show that ever any man was admitted as an evidence in any Court, to prove a fact which happened when he was asleep. I see the Gentleman's uneasy; I will press the matter no further.

As this story has no evidence to support it, so neither has it any probability. The Gentleman has given you the character of the disciples, that they were weak, ignorant men, full of the popular prejudices and superstitions of their country: which stuck close to them, notwithstanding their long acquaintance with their Master. The Apostles are not much wronged in this account. And is it likely that such men should engage in so desperate a design as to steal away the body in opposition to the combined power of the Jews and Romans? What could tempt them to it? What could the dead body do to them? or if it could have done them any, what hope had they to succeed in their attempt?—A dead body is not to be removed by sleight of hand; it requires many hands to move it. Besides the great stone at the mouth of the sepulchre was to be removed; which could not be done silently, or by men walking on tip-toes to prevent discovery; so that if the guards had really been asleep, yet there was no encouragement to go on this enterprise. For it is hardly possible to suppose, but that seeing away the stone, moving the body, the hurry and confusion in carrying it off, must have awakened them.

But supposing the thing practicable, yet the attempt was such as the disciples consistently with their own notions could not undertake. The Gentleman says, they continued all their Master's life, a time to expect to see him a temporal Prince; and a friend of the Gentleman's has observed, what is equally true, that they had the same expectation after his death. Consider now their case. Their Master was dead; and they are to continue to steal away the body. For what? Did they expect to make a King of the dead body, if they could get it in their power? Or did they think, if they could raise it to life again? If they tried so far to their Master's prediction, as to expect his Resurrection, (which I think is evident they did not) could they yet think the Resurrection depended on their having the dead body? It is in all views absurd. But the Gentleman supposes, that they meant to carry on the design for themselves in their Master's name, if they could but have persuaded the people to believe him risen from the dead. But he does not consider, that by this supposition he strips the disciples of every part of their character at once, and presents to us a set of men in every respect different from the former. The former disciples were plain, weak men; but these are bold, hardy, cunning and contriving. The former were full of the superstitions of their country, and expected a Prince from the authority of their prophets; but these are despisers of the prophets, and of the notions of their countrymen, and are designing to turn these fables to their own advantage; for it can not be supposed that they believed the prophets, and at the same time thought to accomplish, or defeat them, by so manifest a cheat, of which they themselves, at least, were conscious.

But let us take leave of these suppositions, and see how true the evidence in this case stands. Guards were placed, and they did their duty. But what are guards and sentinels against the power of God! An Angel of the Lord opened the sepulchre, the guards saw him, and became like dead men. This account they gave to the chief Priests; who still persisting in their obstinacy, bribed the guards to tell the contradictory story, of their being asleep, and the body stolen.

I cannot but observe to your Lordship, that all these circumstances, so much questioned and suspected, were necessary circumstances, supposing the Resurrection to be true. The seal was broken, the body came out of the sepulchre, the guards were placed in vain to prevent it. Be it so; I desire to know whether the Gentleman thinks that the seal put God under covenant; or could prescribe to him a method of performing this great work? Or whether he thinks the guards were placed to maintain the seal,

in opposition to the power of God? If he will maintain either of these points, then the opening of the seal, notwithstanding the guard set upon them, will be an evidence, not of the fraud, but of the power of the Resurrection; and the guards will have nothing to answer for, but only this, that they were not stronger than God. The seal was a proper check upon the guards; the Jews had no other meaning in it; they could not be so stupid, as to imagine that they could by this contrivance disappoint the designs of Providence. And it is surprising to hear these circumstances made use of to prove the Resurrection to be a fraud, which yet could not but happen, supposing the Resurrection to be true.

But there is another circumstance still, which the Gentleman reckons very material, and upon which, I find, great stress is laid. The Resurrection happened, we are told, a day sooner, than the prediction imported. The reason assigned for it is, that the execution of the plot at the time appointed, was rendered impracticable, because the chief Priests, and probably great numbers of the people, were prepared to visit the sepulchre at that time; and therefore the disciples were under a necessity of hastening their plot.

This observation is entirely inconsistent with the supposition upon which the reasoning stands. The Gentleman has all along supposed the Resurrection to have been managed by fraud, and not by violence; and indeed violence, if there had been an opportunity of using it, would have been insignificant. Beating the guards, and removing the dead body by force, would have destroyed all pretences to a Resurrection. Now surely the guards, supposing them not to be enough in number to withstand all violence, were at least sufficient to prevent or to discover fraud.

What occasion then to hasten the plot for four numbers meeting at the tomb, since there were numbers always present sufficient to discover any fraud; the only method that could be used in the case?

Suppose then that he could not give a satisfactory account of the way of reckoning the time from the Crucifixion to the Resurrection; yet this we can say, that the Resurrection happened during the time that the guards had the sepulchre in keeping; and it is impossible to imagine what opportunity this could give to fraud. Had the time been delayed, the guards removed, and then a Resurrection pretended, it might with some color of reason have been said, Why did he not come within his time? Why did he choose to come after his time, when all witnesses who had patiently expected the appointed hour, were withdrawn? But now what is to be objected? You think he came too soon. But were not your guards at the door when he came? Did they not see what happened? And what other satisfaction could you have had, supposing he had come a day later?

By saying of this, I do not mean to decline the Gentleman's objection, which is founded upon a mistake of a way of speaking, common to the Jews and other people; who, when they name any number of days and years, include the first and the last of the days or years to make up the sum. Christ alluding to his own Resurrection, says "in three days I will raise it up." The Angels report his prediction, thus, "The Son of man shall be crucified, and the third day rise again." Elsewhere it is said, after three days; and again, that he was to be in the bowels of the earth three days and three nights. These expressions are equivalent to each other, for we always reckon the night into the day, when we reckon by so many days. If you agree to do a thing ten days hence, you stipulate for forbearance for the nights as well as days; and therefore in reckoning, two days, and two days and two nights, are the same thing. That the expression, after three days, means inclusive days, is proved by *Genesis* on Matt. xxviii. 13, and by others. The prediction therefore was, that he would rise on the third day. Now, he was crucified on Friday, and buried; he lay in the grave all Saturday, and rose early on Sunday morning. But the Gentleman thinks he ought not to have risen till Monday. Pray try what the use of common language requires to be understood in a like case.

Suppose you were told, that your friend sickened on Friday, was let blood on Saturday, and the third day died; what day would you think he died on? If you have any doubt about it, put the question to the first plain man you meet, and he will resolve it. The Jews could have no doubt in this case; for so they practised in one of the highest points of their law. Every male child was to be circumcised on the eighth day. How did they reckon the days? Why the day of the birth was one, and the day of the circumcision another; and though a child was born towards the very end of the first day, he was capable of circumcision on any time of the eighth day. And therefore it is not now nor strange, that the third day, in one case, should be reckoned into the number, though Christ rose at the very beginning of it. It is more strange to reckon whole years in this manner; and yet this is the constant method observed in Ptolemy's Canon, the most valuable piece of ancient chronology, next to the Bible, now extant. If a king lived over the first day of a year, and died the week after, that whole year is reckoned to his reign.

I have now gone through the several objections upon this head; what credit they may gain in this age, I know not; but it is plain they had no credit when they were first spread abroad; nay it is evident that the very persons who set abroad this story of the body being stolen, did not believe it themselves. And not to insist here upon the plain fact, which was, that the guards were hired to tell this lie by the chief Priests, it will appear from the after-conduct of the chief Priests themselves, that they were conscious that the story was false. Not long after the Resurrection of Christ, the disciples having received new power from above, appeared publicly in Jerusalem, and in the very Temple, and testified the Resurrection of Christ, even before those who had murdered him. What now do the chief Priests do? They seize upon the Apostles, they threaten them, they beat them, they scourged them, and all to stop their mouths, insinuating that they should say no more of the matter. But why did they not, when they had the disciples in their power, charge them directly with their notorious cheat in stealing the body, and expose them to the people as impostors? This had been much more to their purpose, than all their menaces and ill usage, and would more effectually have undeceived the people. But of this not one word is said. They try to murder them, enter into combinations to assassinate them, prevail with Herod to put one of them to death; but not so much as a charge against them of any fraud in the Resurrection. Their orator Tertullus, who could not have missed so fine a topic of declamation, had there been a sus-

picion to support it, is quite silent on this head, and is content to flourish on the common-place of sedition and heresy, profaning the Temple, and the like; very trifles to his cause, in comparison to the other accusation, had there been any ground to make use of it. And yet as it happens, we are sure the very question of the Resurrection came under debate; for Festus tells King Agrippa, that the Jews had certain questions against "Paul, of one Jesus which was dead, whom Paul affirmed to be alive." After this, Agrippa hears Paul himself; and had he suspected, much less had he been convinced that there was a cheat in the Resurrection, he would hardly have said to Paul at the end of the conference, "almost thou persuadest me to be a Christian."

But let us see what the Council and Senate of the children of Israel thought of this matter, in the most solemn and serious deliberation they ever had about it. Not long after the Resurrection, the Apostles were taken; the high Priest thought the matter of that weight, that he summoned the council and senate of the children of Israel. The Apostles are brought before them, and make their defence. Part of their defence is in these words: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." The defence was indeed a heavy charge upon the senate, and in the warmth of their anger, their first resolution was to slay them all. But Gamaliel, one of the Council, stood up, and told them, that the matter deserved more consideration. He recounted to them the history of several impostors who had perished, and concluded with respect to the case of the apostles then before them, "If this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." The Council agreed to this advice, and after some ill-treatment, the Apostles were discharged. I ask now, and let any man of common sense answer; could Gamaliel possibly have given this advice, and supposed that the hand of God might be with the Apostles, if he had known that there was a cheat discovered in the Resurrection of Jesus? Could the whole Senate have followed this advice, had they believed the discovery of the cheat? Was there not among them one man wise enough to say, how can you suppose God to have any thing to do in this affair, when the Resurrection of Jesus upon which all depends, was a notorious cheat, and manifestly proved to be so? I should but lessen the weight of this authority by saying more, and therefore I will rest here, and give way to the Gentleman to go on with his accusation.

(To be continued.)

Roger Williams. It was in 1631 that Roger Williams, the personal friend of Cromwell and of Milton, who while at home, had left the priesthood of the church of England for conscience sake, and then left his home and country to seek in this new world a clear field for the progress of religious freedom, arrived on these shores. Surprised and grieved to find religious opinions established and enforced by law, he boldly asserted it to be contrary to the essential nature of Christianity, and on that account, in 1635, he was made an exile from his new asylum. In the midst of winter, this venerable pilgrim went forth into the wilderness, "not knowing whether he went," yet guided by an Almighty hand. It was in view of this, that he said, with touching simplicity,

"Lost many a time I've had no guide,  
No house but hollow tree,  
In stormy winter night no fire,  
No food, no company."

"God makes a path, provides a guide,  
And feeds in wilderness,  
His glorious name while earth remains,  
O, that I may confess!"

He found favor with the savages, because the first missionary to the Indians in North America, the founder of the first colony which ever proclaimed liberty of conscience as its fundamental law, and in that colony the first pastor of a Baptist church on this continent. Let his name be honored. His fame is brightening by the lapse of time, and will afterwards hold an illustrious place in the annals of religion and humanity.

But the churches of this Commonwealth have not generally sprung from that Providence. So early as 1663, a Baptist church, under the pastoral care of Rev. John Miles, emigrated from Swansea, in Wales, to Warranmoist, of which they obtained a grant from the government of Plymouth colony, and called it Swansea, its present name, in honor of their transatlantic home. Mr. Miles was a man of a bold, yet kind and Christian spirit. In Wales, he had been an active and successful minister, but in 1662 he fled from the storm of persecution which struck through the Principality after the passage of that Act of Uniformity in England, by which upwards of two thousand ministers were ejected from their places of worship. Like the Huguenots of France, though at an earlier day, this Welsh church fled hither to the wilderness to find religious liberty. Secured in their retreat, their minister gave himself to his appropriate work at home and abroad. Matthew makes respectful mention of him, and we find that he often visited this city to aid that infant church, which was here struggling for existence. They invited him to become their pastor, but he continued to reside at Swansea, until 1683, the year of his death.

It was in 1665, that the first Baptist church in this city was organized. According to Dr. Mather, many among the first settlers in New England were of this order. "Infant baptism," says he, "hath been scrupled by multitudes in our day, who have been, in other points most worthy Christians, and as holy, watchful, fruitful and heavenly people as perhaps any in the world." Some of these were subjected to severe sufferings by those who insisted on uniformity of worship, and who thought, as Mr. Cotton expressed it, that "if the worship be lawful in itself, the magistrate compelling a man to come to it, compels him not to sin, but the sin is in his will, who needs to be compelled to a Christian duty." The persecutions of these men led the learned Dunster, the President of Harvard University, to make a particular examination of their sentiments. The consequence was, that the president openly preached against infant baptism. His discourse awakened more attention to the subject, and thence issued in the formation of the first church of our name in this city. Its organization took place in Charleston, while yet with them it was "a day of small things," of darkness and of trouble. Thence in 1801, when Dr. Stillman preached in Charleston at the public recognition of a new church in that place, he took occasion to say to them: "In the year 1665, the first Baptist Church in Boston, from which most of you have been dismissed, was formed in this town. To day she sends you back, at your own desire, in conjunc-

tion with our friend from the Second Baptist Church in Boston, to form a church where she began. But how great the difference between that period and this! Then the right of private judgment was denied! Now all is candor, love and friendship. This event is surely providential; to human agency alone it cannot be ascribed."

#### Deputation visiting England on behalf of the American Colonization Society.

The absurdities connected with such a demand on British benevolence are so numerous, that it is really surprising that any persons should have patience to listen to it. A few of these we may briefly enumerate.

1. The field of the Society's alleged labors is in a colony on the coast of Africa, called Liberia. This is wholly an American affair. But did we ever solicit the Americans to help us in the matter of Sierra Leone; or has even the "Niger expedition" people,

so much as thought of begging brother Jonathan to lend his aid? Why, then, cannot the Americans carry on their own colonization schemes, without sending round the begging-bag in the British metropolis?

2. This said colony of "Liberia" is now of twenty years' standing. Would it be unreasonable to expect that, if based on any rational probabilities of success, it should now begin to show itself capable of sustaining its own obligations?

3. But how comes America, possessing many millions of unoccupied acres of the highest fertility, to be employing her ships and seamen to carry great numbers of her adult laborers to the pestilential coasts of Africa? Surely there must be something more in this than meets the ear!

A document is now before us, which partly explains this mystery. It is a protest, drawn up several years since, against the proceedings of the American Colonization Society, and signed by "W. Wilberforce, S. Lushington, T. F. Buxton, W. Evans, Samuel Garney, William Allen," and several others, in which it is unhesitatingly declared, that the said Society "was formed chiefly to indulge the prejudices of American slaveholders," and that "to the destruction of slavery throughout the world we are compelled to say that we believe the Colonization Society to be an obstruction."

Another passage in the same protest partly explains the drift and operation of this crafty scheme. It is observed, that "it fosters and increases the spirit of caste, already so unhappily predominant; and that it widens the breach between the two races; and exposes the colored people to great practical persecution, in order to force them to emigrate."

This is, we believe, the real secret of the whole plan. It originates in, or at least is mainly fostered by, the dislike and dread which are felt by the American slaveholders towards the free colored people of the States. Gladly would they expel the whole. The task, however, being too weighty, this expedient is resorted to; a professed philanthropic scheme of colonization is got up; the money of the pious and charitable is solicited towards its carrying on; and the free negroes are persecuted with a view "to force them to emigrate!"

This view of the case is confirmed in the work of a native American. "New England and her Institutions: by one of her Sons." We there learn that the removal of the free blacks in a great degree removes the occasions of discontent among the slaves; and by thus taking from the planter all fear of insurrection, they are encouraged to let the system remain as it is, without any effort for its removal. "The planters at the South thus understand the tendency of the Society, and advocate it for the avowed purpose of giving them a strong hold upon the slaves."

But the time of these petty contrivances is fast passing away. The American people surely must see how they are hampered by their own crime. At the present instant, while they talk so loudly about Mr. Alford, the boundary question, and every other assumed grievance, they know full well that in six weeks from their declaration of war with England the union would be dissolved. Nothing could prevent the negroes of Jamaica, now free, happy, rich, and full of ardor, from rushing to the rescue of their brethren in Carolina. Three millions of internal foes would be rather a serious feature in the strife. How much longer will the people of America permit themselves to be rendered incapable of going to war by this fatal weakness!

London Times.

Important Regulations.—The following statement has been handed to the friends of the authority of a letter from Washington received in this place. Whether this is to be denominated a "reform," we do not know, as we are not acquainted with former regulations. But however it may have been with the past, every true friend of this country must rejoice if such principles are now carried out by the powers that be. We only hope that the rules so recently proposed, are enforced by the examples of their superiors.

Pledges required of every Clerk under the new administration at Washington.

1. That he will be a total abstinence man, never tasting of any ardent spirits, wine or other intoxicating drinks.

2. That he will never gamble and play at chance games.

3. That he will keep none but steady and respectable society.

4. That he will always keep the Sabbath strictly, and attend public worship. And that he will be steady, industrious, persevering and faithful in his business.—*Me. Temp. Gaz.*

#### Revivals.

New Haven, April 19, 1841.

It may be interesting to our readers to know that the good work of grace in this city is still progressing. Our meetings for conversation and prayer with inquirers after the evening sessions, had been exceedingly interesting during the past week. We baptized some twenty (the list is not before us at this moment) yesterday morning, making the whole number baptized since the work began with us last fall, about 175 souls. About one half of the whole number are males, and a very fair proportion of them are heads of families. The Lord has already been graciously pleased to send us many converts. We look for much more before the work ceases.

CH. SEC.

REVIVALS.—We hardly ever have been more pressed with revival letters from correspondents. They reach us in such clusters, we are unable to find room for them all.

Br. Elijah I. Smith writes from Collins, Erie county, under date of 7th April inst., that "the church in Collins has been, until a year ago, missionary ground. The church began to awake, and three seasons of special effort were made, in so many different sections of the church, during the fall and winter—the fruits of which have been the baptism of thirty-seven persons, at eight different baptizing seasons—a number have been united by letter, and more are expected to offer themselves. Truly the Lord hath done great things for us, whereof we are glad, and to his name be all the glory."

Br. Chauncy Darby writes us from Greene village, Chenango county, April 12: "The Lord has of late appeared in a wonderful manner for the upbuilding of the church, and the salvation of sinners in this place. The result has been a great revival of the church, the reclaiming of backsliders, and the quickening of many who were dead in trespasses and sins, and the baptizing of sixty-two, of every age, from seventy to twelve and fourteen; a large number of interesting youth, and of husbands and wives; and others we expect will soon follow."

Ansonia, Ovid county, April 12: "The thirty heritage of the Lord has been greatly refreshed in this place. Meetings for protracted worship held successively by Presbyterians, Baptists, and Methodists, have been the occasion of the conversion of many of various ages. We have enjoyed the satisfaction of planning in the likeness of Christ's bath fourteen willing converts, and others are candidates for baptism. Thanks be to the Lord for his mercy."

Amsterdam, Montgomery county, under date of 15th: "The Baptist church in this place have for many years struggled to maintain existence, and at times with seemingly insurmountable obstacles; but the day of prosperity has at last succeeded the years of sorrow and toil. Some brethren of piety and influence the past year cast in their lot with the church; and being encouraged by the prospect of a large number of interesting youth, and of husbands and wives; and others we expect will soon follow."

A letter received from Buck's Bridge says: "We have had thirty-four added to the church by baptism within two weeks, and more are expected to go forward in the blessed ordinance soon."

Evans's Mills, Jeff. Co. April 5. The Lord has since more visited his church in this place with his salvation. In the month of December an unusual solemnity began to pervade our congregations. A cloud of mercy seemed gathering over us. The more pious began to pray, Thy kingdom come, with increased fervency. The interest constantly increased until the 1st of February, when we unanimously commenced a protracted meeting, Eld. Clark came to our assistance.—God was manifestly with us from the beginning. The prayer of faith soon pierced the cloud, and a shower of divine grace descended.

As the fruits of this gracious outpouring of the Spirit, forty-four have been baptized into the fellowship of the church. We had one household baptism. In laboring, we endeavored, as near as possible to imitate the example of the apostles.—We not only preached that men should repent, but like Peter, that they should be baptized every one of them, and then continue steadfast in the apostles' doctrine. Hence the result has been a great blessing. As soon as sinners believed with all the heart, like the church, they were ready to say, "See, here is water, what doth hinder me to be baptized?" And straightway they were baptized, both men and women.

TRUSTON, April 6.

The meetings continued about three weeks. I have had the happiness of baptizing thirty-five willing converts. Six others have been received as candidates for baptism, and there are many more who, we hope, will go forward soon. Not one, but to God be all the glory.

This is the field where Eld. T. Parinon has labored for twenty-five years past. The evangelic correctness of his religious views, and the faithfulness with which he has preached the word, are abundantly testified by the healthy state of the church, and by the understanding which all the inquirers who have sat under his ministrations seem to have of gospel truth.

THREE MILLS BAY, March 22. In the liquid grace, opened through Christ in our day, we have "buried by baptism" twenty-five willing followers of our Redeemer; and expect more will soon follow. Since the meeting closed during the day, we have witnessed several happy conversions. To God's name be all the praise.

This little church has been graciously favored of the Most High.

For the last six months revival powers appeared, and for the last eight weeks revival power has been experienced, resembling the quiet flow of a fertilizing stream—yet in some cases brethren were obliged to confess, "We never saw it in this manner." Fifteen have been baptized, and others stand as candidates for the ordinance.

NORVA VALLEY, April 7. With pleasure would we acknowledge the goodness of God in the rich mercies-drops which have fallen within a few weeks. Some of the fruits of which are, six happy converts last Lord's day were immersed into the fellowship of the church. It was a glorious season. More are expected soon to follow.

BENTON, March 15.

The church in Benton, have enjoyed a glorious revival this winter. Fifty-two have been baptized, and thirty-five stand as candidates for the ordinance.

Topsam, Me. April 21st.

I have just returned from Bowdoinham, in which place a protracted meeting is now progressing. It commenced a week ago last Monday, in the Baptist meeting house, and is deeply interesting. Even before the meetings were begun in the village the revival had commenced in different parts of the town, especially among the F. W. Baptist on the Ridge, so called, who held a protracted meeting there. Several have been brought to give themselves to Christ, and have expressed new and precious hopes of possessing his pardoning mercy. The work of grace seems to be spreading. All the meetings I have attended have been characterized by great solemnity, religious fervor, and deep in-

terest. Bro. W. T. Sargent is now the Pastor of the Baptist church in this place, and is laboring efficiently to build up the cause of Christ his labors are appreciated, and his prospects of increasing usefulness among them is encouraging. He has now, in this meeting, the assistance of the Methodist and F. W. Baptist brethren who reside in the vicinity, all of whom are laboring efficiently for the conversion of souls. My own power has been deeply affected in witnessing the work of grace here in many of the cases of awakening and conversion; and I will add let his name have all the praise.

Canton, Ill.—During a late protracted meeting in this town, thirty-seven converts were baptized, and the hand of fellowship given to forty new members.

Rosk Spring, Ill.—Seventeen have of late been baptized, and several candidates have been examined, and approved for this ordinance.

Manchester, Ill.—Fifty-one have been baptized in this place since the first of the year—A new church was to be constituted the first of this month, composed principally of those recently converted. They have resolved to build a house of worship this season.

#### Communications.

For the Christian Reflector.

The Unfounded Allegation.

Mr. Editor.—On opening the Providence Journal of the 22d inst., I found a communication over the signature of D. presenting an account of the Annularies held in Providence by our Baptist Brethren in Rhode Island. By the statements made in the communication referred to, I should think the meetings were of an interesting character and exhibited a disposition on the part of the Brethren there to wake up more fully to the claims of Christian benevolence. The capabilities of the Baptists in R. I. and especially in Providence and the adjacent villages are neither "few nor small," when we take into consideration the amount of talent and wealth in their possession. Of course their responsibilities are proportionally solemn and weighty. May they speedily bring all their tithes into the store house, and thus enjoy a personal experience of the verity and faithfulness of God. Among the gentlemen who delivered addresses on the occasion, we find the name of Professor Sears of the Newton Theological Institution.

His address on the subject of Ministerial Education, and in behalf of For. Missions is spoken of in terms of the highest commendation, and considering the age of this gentleman and his unaffected simplicity, it may make him blush, to hear it publicly announced that he is, "unquestionably one of the most learned men in the United States."

In reference to the address of the Prof. on the subject of Education, I see nothing with which he dissatisfied. I cannot, however, say the same in regard to his address on the subject of For. Missions. And I further believe that no intelligent person, whatever may be his feelings on this "vexed subject," will readily accord to the position he has assumed. We will now give an extract from the address, as reported by D.

"Prof. Sears" says D., "presented a most powerful and thrilling appeal on behalf of the Board of which he is an active member, for this immediate aid from the churches which the present exigencies require. Owing to the impartial stand taken by the Board in reference to the existing dispute between Northern Baptist Abolitionists and the Churches in the Southern States, they have had peculiar difficulties to encounter; courses of conduct precisely opposite have been required of them from different sections of the country, and funds to a large amount have been withheld to enforce compliance with these demands."

Now, Mr. Editor, I think the position assumed in the closing paragraphs of the above extract is calculated to make a false impression on the public mind. True, Prof. Sears does not tell us what those precisely opposite courses of conduct were, which he has urged upon the Board, from different sections of the country, and by a noncompliance with which funds to a large amount had been withheld from their Treasury. He, however, doubtless believed, would be easily understood. (One might be allowed, in this age of dark sayings, to speak in plain English, and tell what is understood, by the "precisely opposite courses of conduct demanded of the Board.") It would probably be something like the following: The Churches in the Southern States require the Board to exclude Baptist Abolitionists from a participation in the For. Miss. enterprise, in pain of withholding their contributions, while Baptist Abolitionists make a similar demand on the Board in reference to Southern Churches.

As to the demand of Southern Churches on the Board to exclude Baptist Abolitionists, we have no controversy with Prof. Sears. We are willing to let those who have read the published resolves of Churches, Associations, and State Conventions, in the South, teaching this subject, judge for themselves. But we ask, if Prof. Sears is under any obligation as a Christian to give an unqualified answer, have Baptist Abolitionists made any demand on the Board in reference to the Southern Churches?

If they have not, then the statement of Prof. Sears is calculated to make a false impression on the public mind. If they have, it ought to be publicly known, and Prof. Sears is the very man to give the information. It is, however, a little remarkable, that, notwithstanding Prof. Sears is an "active member of the Board," another active member of the Board, our most esteemed Treasurer, has come to quite different conclusions as to the causes of the scarcity of funds at the South. After having travelled extensively at the South, Br. Lincoln, states two facts, which in his view, have operated to lessen the contributions of the Southern Churches, to sustain the missionary operations. One, is the destruction of the cotton crop; the other, the devaluation of the currency. If Br. Lincoln is correct, in his view of the facts in his mind when he made the statement of which we speak, it is not difficult to see that the Board would be any thing but "unlearned" in concluding, that the Southern Churches ought to be asked to contribute more liberally to the cause of the cotton crop or keep the currency in a devalued state. If the parties now in question, present such demands, it is not difficult to see that the Board would be any thing but "unlearned" in concluding, that the Southern Churches ought to be asked to contribute more liberally to the cause of the cotton crop or keep the currency in a devalued state. If the parties now in question, present such demands, it is not difficult to see that the Board would be any thing but "unlearned" in concluding, that the Southern Churches ought to be asked to contribute more liberally to the cause of the cotton crop or keep the currency in a devalued state.

One short extract more from the communication will suffice. He says, "I could help thinking that all who heard the affecting



ments of the Professor, must have been convinced that however important may be the cause of Anti-slavery, it ought not to be managed in such a way as to seriously embarrass a cause which has for its conversion the whole world. The salvation of the souls of five hundred million of heathen, held in bondage by the millions of the bodies of two million of our unfortunate fellow creatures who are held in bondage by their fellow men."

D. seems to admit that the cause of Anti-slavery may be important. But alas! the Baptist Abolitionists have managed so badly that a large amount have been withdrawn from the cause of Foreign Missions. Moreover, the heathen have SOULS to be converted from the bondage of Satan but the slaves are SOULLESS—they only have "bodies" which are held in bondage by their fellow men. D. may have some sympathy for the bodies of our brethren in bonds;—where are his sympathies for their undying spirits?

## A FRIEND TO FOREIGN MISSIONS.

## South Reading Academy.

We take the liberty of extracting a few sentences from a letter from a gentleman of high respectability, in relation to the suggestions made week before last relative to the resuscitation of the South Reading Academy. This letter shows that we were not mistaken. Let, then, the friends of this enterprise rally at once, and hold a meeting there, preparatory to a more general "Convention." We shall be happy to attend such a Convention as they may agree upon.

South Reading, April 23, 1841

Rev. Cyrus F. Grosvenor, Dear Sir,—I avail myself of this opportunity to tender you my grateful acknowledgments for the very appropriate and timely notice you were pleased to take of the South Reading Academy, in your valuable paper of yesterday. The remarks are literally true, especially as it regards the "tinkering" of certain axioms, that dwell in would-be High Places. The persons, composing this aristocracy, are justly entitled to severe castigation, and public rebuke, and it is matter of congratulation, that you have the disposition, power, and ability to speak your own sentiments, and to be heard upon this, and other subjects.

I know of no expedient so likely to insure a triumph of anti-slavery principles, as the establishment of a literary institution, under the establishment of tried friends of the cause, and no location appears better adapted to the object, than South Reading. If you and others think favorably of such an enterprise, a safe plan of operation may be matured, a convention of friends called, an association formed, organization made, and funds subscribed to carry the project into effect. The South Reading Academy could be purchased low, payment may be made easy, a convenient house erected for the boarding and accommodation of students.

I am, most respectfully your obedient servant. B. Y.

## For the Christian Reflector.

## South Reading Academy.

Dear Br. Grosvenor.—Your remarks on "South Reading Academy" in the last week's Reflector are well timed and appropriate. During the past year I have often thought of the school which once flourished here, and have deeply regretted the cause which led to the desertion of this institution. There have often endeavored to devise some plan in my own mind, and in consultation with others, which seemed adapted to place this school again in successful operation. There is nothing in its location which can be forbidding, either in its immediate site, or in its relative distance from other societies. Its situation in respect to distance from other schools, certainly so far as our denomination is concerned, would seem to promise a large patronage. There appears to me to be but one obstacle to the immediate establishment of this school, and that is the want of a suitable boarding house. Board cannot be obtained among the inhabitants for students from abroad; and there is no building of suitable dimensions that could be converted to that purpose.

A building might be had for reasonable rent which might accommodate from 30 to 40 students, if a suitable family could be obtained to occupy it for that object; but this could only subsist as a temporary purpose—a larger place would be indispensable to a permanent and successful undertaking. The present owner of the academy building and its premises would be glad to sell or let it at a low rate, if there could be a good school occupying it; otherwise, probably, that building sacredly dedicated to the cause of literature and religion, will be converted very soon to other purposes, secular and domestic. Whatever is done, should be done quickly. The inhabitants, so far as I know, especially our Baptist friends, are anxious to see the school again in operation, and would give to it countenance and patronage.

There appears to me one, but one obstacle—Can this be surmounted? If so, I should be happy to see a plan submitted through your paper, or any other medium to the friends of this once loved and respected, but long forgotten institution.

Yours truly, L. B. COLLES.

South Reading, April 30, 1841.

## For the Christian Reflector.

Mr. Editor.—How often do we at this age of the world, see our fellow men around us endeavoring to fill those places and offices in society for which they have not been educated, and which they are not capable of filling, and for which, in fact, nature itself intended them. We hear much of quack doctors, and also of quack ministers, and in short of nearly every profession there are to be found some of this description, and those who are not, in reality, what they intend the community to believe them to be. But we did not intend to write an article, either for or against, either of the above named professions, but merely to say a word or two in relation to another profession which has not, we think been so strictly guarded as its importance on society actually demands. We now speak in reference to Common School Teachers. Are School Committees men careful enough to select those who are fully prepared, to enter upon the responsible station of a Teacher of some fifty or eighty pupils? Or do they rather look out for pecuniary matters, when they make their selection, and therefore take the one who will work the cheapest? There are many who seem to think

if they leave the work shop, or whatever they may be engaged in, a sufficient length of time to attend a Seminary one quarter in the fall, they are amply qualified to teach in some country towns "where the folks don't know much." Now if this should be proved true, that those of us who live in small country towns do not know much, then so much the more need that we should have smart, and intelligent teachers, that our children may be taught at school, all those things which we are not capable of teaching them at home. We have been to these reflections from the success which has attended the efforts of our teacher the past winter, which has by far surpassed that of those who have taught the same school for the past 10 or 12 years; though we by no means would cast any blame upon the former teachers. Our school has for some years past, had the name of rather an unruly one, and quite difficult to manage; and what was our surprise on the past season as we visited it from time to time, to find the scholars very obedient to their teacher, and also to have improved with much more rapidity than they were wont to do, in their studies.

We have, formerly, had a male teacher, and consequently the school was kept a shorter period; but the past winter it was taught by a female, and although it had in number about eighty scholars, she has, with an assistant to take charge of the younger portion of the school, given entire satisfaction; and we can recommend Miss SARAH GOOD, our teacher for the past winter, to any school committee, as a person well qualified for a teacher, in all the common and higher branches taught in our schools, and as one who has also had several years experience in teaching.

And we may also state that the scholars, feeling the interest their teacher had taken for their success in learning, and from a desire to show their regard for a faithful instructress, were pleased to make her a present, as a token of their esteem, of a large gold medal, which we doubt not she was well worthy of.

VULGATOR.

Boylston, April 10, 1841.

## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MAY 5, 1841.

## Baltimore Doings.

We had hoped to present a report of them to day, from the pen of a correspondent, but it has not arrived. From a letter however of Spencer H. Cone dated the Monday evening previous at Baltimore, it is not probable that the Convention has suffered any agitation of the slavery question whatever. That business seemed to have been done up by a meeting composed of "all the southern brethren," and "three or four brethren from New York and Boston." We expect to find our worst predictions fulfilled; not only a conspiracy formed to continue the robbery of God's poor, but the great distinguishing principles of Baptists—unfettered liberty of speech, and the independence of the churches, abandoned. The facts will be faithfully given to our readers in due season. They shall know the truth—the whole truth. We should not awaken unnecessary anxieties, but yet would exhort every Baptist to consult the Freeman's Almanac, and expect—much—unpleasant—weather—about this time.

Since the above, the following communication from another pen has arrived.

## National Baptist Anniversaries.

(Correspondence of the Christian Reflector.)

Baltimore, April 29, 1841.

Most of the principal benevolent societies connected with the Baptist Denomination in the United States are now in session in this city. The attendance to them all is large—embracing about four hundred delegates. Meetings have been held in the following order:

Tuesday, A. M. April 27. A meeting for prayer and special business on behalf of the American and Foreign Bible Society was held in the Lecture Room of the Calvert Street Church. Several important committees were appointed, and the officers elected for the ensuing year.

The public anniversary of the Society was held in the Chapel of the same church on Tuesday A. M. at 10 o'clock. Dr. Kendrick, of Hamilton Seminary, N. Y., read the scriptures. Prayer by Eld. Healey, of Baltimore. The receipts the past year were \$31,000, and \$2000 have been received in addition here.

The acceptance of the Treasurer's report was moved by Eld. Stokes of Geo., seconded by Eld. Culpepper, of S. C.

Eld. S. H. Cone, of N. Y., President of the Society, delivered an opening address. He said that "notwithstanding the discussion of a 'vexed question' which has kept from the treasury of this Society a portion of funds from the South and West, the receipts are equal to the expectations of its friends."

In speaking of the encouragements of the Society he said that "we shall command success if we continue to keep it in view to avoid discussions which only engender strife and division."

Concerning the objects of the Society he said that "when John Howard, the philanthropist was engaged in relieving the suffering and oppressed, many persons called him mad. So it is said concerning us and our work. But we may say with Paul: we are not mad, for we are circulating every where the words of truth and soberness."

He concluded with an exhortation to union, and alluded to the Baltimore Battle monument in one of his most effective appeals. He said that when he was an officer in command at North Point, and recruits came pouring in to aid his scanty forces, he did not stop to enquire, 'from what state do you come?' but all were made welcome to common dangers and common glories. So it should be here, and so every where in the ranks of the armies of the living God."

The Annual Report was read by Eld. Somers, of N. Y., Cor. Sec. It states that "the receipts were not so great as might be expected, in consequence, in part, of important discussions which have interested the community."

It spoke of the progress of Bible distribution in foreign lands, and related several most touching facts for reading the Bible, had called on the missionary to get the word of God for himself.

The Board said "to enrich the moral desolation of this Continent and the world."

A resolution was offered by R. Fuller, of S. C. in which he said that "the time is come when the original in which the Holy Scriptures were written shall be the only criterion of our judgment in matters of religious concern. He loved to feel that they held the whole truth; and the man who feels that is satisfied that he is on a rock—on any question."

The motion to accept the Annual Report, was made by Rev. Dr. Johnson, of S. C. In the course of his remarks he said that "the Bible should be circulated, because it contains rules for the service of the laborer, and the authority of the master." He said that he too felt, with his brother Fuller, that he who has the truth is standing on a rock. He wished he could take this report, and circulate it to the ends of the world. It speaks of the value of the Bible. Now nothing should be mixed with the Bible in preaching. The reception of one portion of truth, is important to the reception of another.

Eld. Hague, of Boston, followed, and seconded the motion. He said he wished some one would write a history of the corruptions of the word of God. He spoke of Popery as hiding the word of God, and making it penal to read it.

Dr. Chapin, President of Washington College, D. C., offered a resolution of encouragement, which was seconded by Eld. Finley, of Louisville, Ky.

Eld. Dodge, of Philadelphia, submitted a resolution calling for a continuance of union in effort, which was seconded by a delegate from Geo.

The meeting adjourned to half past 9, A. M. Thursday. Prayer by Dr. Sharp, of Boston.

## HOME MISSION SOCIETY.

The public meeting of this Society was held in the Calvert Street Chapel, Tuesday, 31.2 P. M.—Dea. H. Lincoln, of Mass., President of the Society called the assembly to order. Prayer by Br. Sanders, of Geo.—Eld. Drake, of N. J., was appointed Sec. pro. tem.

It was resolved, to appoint a committee of one from each State represented to nominate officers for the society. There being no delegate present from Vermont (perhaps in consequence of detention, although that State has contributed liberally to the cause), it was moved by the writer to appoint Prof. Brown, of New Hampton Institution, N. H., to assist the committee in making out their nomination for 'the Green Mountain State.' This little motion brought out Dr. Kendrick, of Hamilton Seminary, N. Y., Dr. Going, of Granville College, O., and Dr. Babcock, of Poughkeepsie, N. Y., in opposition. So it was rejected.

From the Treasurer's report it appears that there have been received \$50,115 33, of which \$1,406, 79 are from the Free States of the Union.

The Annual Report was read by Eld. B. M. Hill, Cor. Sec. It contained much valuable and cheering matter—but no allusion to the 'vexed question.'

A resolution for increased effort was offered by Eld. Switzer, of N. Y., and seconded by Eld. Davis, of Geo. Eld. Davis said that "if the efforts which are made by brethren in matters of infinitely less importance were made for this object, we should see vastly less moral destitution than we do."

Dr. Johnson, of S. C., submitted a resolution that the gospel of Christ, as preached by the Home Mission Society, is calculated to reform the institutions of our country and the world.

The resolution was seconded by Eld. Pratt, of N. H., and adopted.

A resolution was submitted and spoken to by Dr. Going, of O., in which he made a plea for New Orleans, and intimated that Eld. Fuller, of S. C., should take up his residence in that city. The resolution was seconded by Eld. Bennett, of Homer, N. Y.

The Society adjourned to half past 8 Wednesday, A. M. While the motion for adjournment was pending, Dr. Going addressed the assembly a few remarks, and expressed the hope that our anniversaries would not be so hurried as they had been. We want more time for concert of action, for the exercise of fraternal feelings, and the discussion of general matters.

Wednesday evening, April 27. The Home Mission sermon was preached by Dr. Chapin, of D. C. The text was Rom. 10: 12 "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

He said that the bounds of the gospel are the bounds of all nations of men. But the gospel is the only antidote for all moral evils. Here are some divines who are zealously propagating sentiments, which, if generally received, will upbraid the foundations of our civil institutions. The Home Mission Society have many motives for spreading the gospel among the most destitute and suffering portions of the community. He spoke of the progress of reform in the old country, and said there was a stormy ocean rolling there, that threatened to sweep away the altar and the throne. Paul was swayed by no selfish views. He embraced the entire human race. We, too, should so labor for our people and the world. We have a union that is glorious in its character. It cost too much to be sacrificed.

The benediction was pronounced by Dr. Goings.

Wednesday, A. M. 28th. The Home Mission Society convened in the Lecture Room of the Sharp Street Church. Dea. Lincoln in the chair. Prayer by Eld. Brown, of New Hampton, N. H.

Another attempt was made, by Dr. Welch, of Albany, Eld. Church, of Rochester, and others, to supply vacancies on the nominating committee with brethren acquainted in the region not represented—but it failed. It was moved that Eld. O. B. Brown, be appointed on the Committee, as the mover said he understood they were agitated by some 'vexed question,' and needed his wisdom and judgment, to aid them. Eld. Brown declined serving on the Committee, and the subject was indefinitely postponed.

This Committee consists of Adam, Me., Williams, N. H., Crosswell, R. I., Ripley, Mass., Lindsey, Conn., Somers, N. Y., Webb, N. J., Kennard, Pa., Cushman, Del., Hill, Md., George, Va., Finch, N. C., Wilkeson, S. C., Davis, Geo., Hartwell, Ala., Ripley, Tenn., Boykin, Ill., and Going, O.—(all nominated by the chair). It is understood that the 'agitators' in the committee are owing to the introduction of a motion, by a southern member, to strike Eld. GALUSHA's name from the list of Directors. Elds. Adams, of Me., and Williams, of N. H., are the only brethren voting in the negative.

The fact that Eld. Galusha is President of the largest and most efficient State Missionary Convention in the country (N. Y.) appears to have some weight with the majority of the Committee; but one of the most energetic members of it has told me his name must be stricken from the list. The interest on the subject is increasing. It will doubtless be brought up at the next meeting of the Society, which may perhaps be to-morrow.

Eld. Brown, of N. Hampton, N. H., had the honor of offering two resolutions, and of accompanying them with remarks. The first resolution he offered was for the printing of Dr. Chapin's sermon.—It was moved as an amendment that the printing be delayed out of the funds of the Society,—but the amendment was rejected. So the discourse, with all its parts, will be published, if at all, by private subscription. The next resolution was on the comparative growth of the population and piety of our country, and was well sustained by the speaker.—The policy of the Society in calling out Eld. Brown, is worthy of commendation.

Dr. Babcock moved the appointment of a Committee of seven, to gather statistics and publish a table of the denomination in the country. The committee was appointed, and Dr. Babcock made chairman. His residence is Poughkeepsie, N. Y., to which place clerks of Conventions, Associations, Conferences, and Churches will please direct, as he may specify in a circular.

The Massachusetts Delegation had not their credentials. It was voted that their names be added by the Secretary, from the minutes from that State, yet to be forwarded.

Eld. Brown, of D. C., followed Eld. Brown, of N. H., in support of his resolution. Eld. Brown, of N. H., said that he "loved every State in our Union—every star and every stripe in our nation's banner." Eld. Brown, of D. C., responded to that sentiment, and said that he rejoiced that "our country is a safe resting place for oppressed humanity of every clime. Our country is to demonstrate to the world that civil liberty and civilization must always go hand in hand with Christianity.—From the highest citizen among us, to the meanest African, every tear of christian penitence shall swell the ocean of endless glory."

The meeting was closed with prayer by Eld. Jesse Barthol, of Ala.

THE GENERAL CONVENTION.

This body commenced its session in the Sharp Street Chapel, Wednesday A. M. at 10 o'clock.—Rev. S. H. Cone, President of the Convention, called the meeting to order. After singing, prayer was offered by Eld. Montague, of Va.—Eld. Cone tendered his resignation, and the Convention elected by ballot Dr. W. B. Johnson, of S. C.—The vote stood as follows:

W. B. Johnson, 112. S. H. Cone, 93. Scattering, 15. Total 220. Necessary to a choice, 111. So Dr. Johnson was declared to be elected. The ballots bearing his name, and those of the two secretaries, were circulated in the Convention, and left in the pews for the use of the members. It will be seen that if the Free States had united on a Free State candidate he would have been elected. Several delegates from the North did not arrive until too late to vote. Rufus Babcock, D. D., of N. Y., and Eld. J. B. Taylor, of Va., were elected Secretaries. Eld. Cone took occasion to inform the Convention that one of its members, Eld. A. McCloy, of N. Y., had that day fallen on the curbstone in the streets, and suffered some of the main ligaments of his leg. He was considered to be in a dangerous condition by his physician and friends. Eld. Cone requested the Convention to join with Eld. Bennett of Homer, N. Y., in prayer on account of our suffering brother. Whereupon, a fervent prayer was offered, in which all present seemed fervently to join.

Eld. N. COLVER, of Boston, Mass., suggested the propriety of taking up a collection in the Convention, as a token of our christian sympathy with Eld. McCloy in his unexpected trials. This suggestion created quite a sensation in the body. A few brethren, among them, Eld. Harrison, of N. J., thought that the Bible Society would make provision for Eld. McCloy in its future appointments. On that point, Eld. GALUSHA said that he should be opposed to requiring such an act of the Bible Society on account of the precedent it would establish, and he therefore hoped that the collection would now be taken. Eld. Cone said the Convention would do as they thought best—but it seemed to him right, that our sins and prayers should go up together as a memorial before the Lord. Many of the Convention were in tears—and especially the members from the South. Eld. Colver's suggestion had touched a chord of generous sympathy that vibrated in every heart. A collection was then taken, amounting to about \$150,—and measures were taken for increasing it.

Dr. Johnson came forward and took the chair—being introduced to it with a few remarks by Eld. Cone. Dr. Johnson said that he assumed its duties with a sense of his great responsibilities. He felt deeply on taking a place once occupied by Farnham, and Semple, and Cone—the last of whom had occupied it for nine years past. The object of the Convention is to send the go-pel to the ends of the earth until Messiah come—and he hoped that no party spirit, or strife, or vain glory would find a place in the body.

A vote of thanks to God for the able manner in which Eld. Cone had acted as President of the Convention, was offered. The vote was taken by rising and was unanimous. Dr. Sharp, of Mass. moved, seconded by Dea. H. Lincoln, of Mass. that all committees for this body be nominated by the chair.

The President read to the Convention a letter from the President of the Board of Trustees of Columbia College, covering one from His Excellency the late James Monroe, asking the co-operation of the Convention, and the friends of learning in aid of the College.

Eld. O. B. Brown, of Washington, D. C. moved, seconded by Eld. Thresher, of Mass. that a committee be appointed to nominate a Board of Trustees for the College, and to report all matters of importance relating to the Constitution. Dr. Babcock, of N. Y., Wm. Crane, E. q. of Md. and others objected to the last clause of the motion, as calculated to introduce extraneous matter, that would tend to prolong and fruitless discussion. The last clause was then withdrawn, and the remainder of the resolution was passed.

The Convention then adjourned to Thursday, 9 o'clock A. M.

AMERICAN BAPTIST PUBLICATION AND SUNDAY SCHOOL SOCIETY.

This Society met in the Sharp Street Chapel

Wednesday, 3 P. M. Apr. 28. Eld. G. B. Ide, Pa. President of the Society, in the chair.

Eld. Burroughs, of Pa. was elected Secretary, pro tem.

Prayer by Eld. Kingsford, Agent of the A. & F. Bible Soc.

The Annual Report was read by Eld. Rhees, the Cor. Sec.—It was a well written document, and gives encouraging prospects of success for the Society. It speaks of the "Colporteur system of travel distribution as being excellent at the South and South west." [The "Colporteur system" is in part that of Switzerland and France, and is calculated to encourage the distribution of books and tracts by travelling merchants and missionaries.]

The receipts are \$12, 865.57.

Dr. Johnson, of S. C. moved, and Eld. Kingsford of Pa. seconded a resolution approving the objects and measures of the Society.

The meeting was addressed, also, by Elds. Lynd, and Going, of O., Gallicot, of Mass. and Bradley, of Va.

A resolution was introduced commending the project of the Society, to publish a national Hymn Book, and while it was under discussion, the Society adjourned to the call of the President.

GENERAL CONVENTION.

Wednesday evening.—The Missionary sermon before the Convention was preached by Eld. Fuller, of S. C.—Text—John 12: 3, "And I, if I be lifted up, will draw all men unto me." The power of the cross was the theme of the preacher; and it was evident that he handled it with uncommon ability. It was also equally evident that his doctrines, if carried legitimately out, must eventually remove every vestige of slavery from the earth. The attendance was the largest yet had; and the impression deep in favor of foreign missions. Of that the eloquent preacher was the conscientious advocate of the abolition of one of the worst forms of heathenism—American slavery! Eld. Fuller, as the extracts from his last letter quoted in the Reflector show, has all the ingredients of a thorough abolitionist. God grant him grace and courage equal to his day!

At the close of the services, a Chinese convert addressed the assembly, and sang a Korean song. He produced a happy effect. My own heart was most deeply affected.—He could not help thinking how that great congregation would feel if an emancipated slave should stand among them, the christian representative of millions of freed Americans and sing the song of holy jubilee.

"Roll swiftly round, ye wheels of time, And bring the promised day."

Tomorrow (Thursday) the General Convention will again assemble, when I will endeavor to furnish additional particulars. C. W. D.

## Worcester Co. High School.

The next examination of this institution will occur on Tuesday the 15th inst. beginning at 9 o'clock A. M. As its exercises will be conducted in two rooms at the same time, in order to finish in one day, it is desired that friends and visitors will be there in season. The present term has been one of increased interest. And at this juncture there is needed some special attention. A word to the wise will be sufficient.

## National Baptist Convention.

This body of Baptists from different states of the Union hold their first Anniversary in the city of New York yesterday. Let the prayers of the upright ascend to God in their behalf. If ever there has been a time when the friends of humanity needed a special girding for a difficult, responsible and painful, though righteous enterprise, that time is the present. Christians! don't forget us to day in your supplications unto God.

## Temperance in Worcester.

Messrs Hawkins and Wright have for several days past been in this town speaking to overflowing houses. We must confess our expectations, founded upon the reports of these addresses in the papers, far exceeded in regard to the power with which they came to men's hearts. They talk like men experienced. And their labors have not been in vain. Many have been called out from their hiding-places who probably have shunned every thing on the subject before. Some of these it is hoped, from their pledges to total abstinence, have become "reformed" and will in turn soon commence in saving in like manner, those whom they have assisted to destroy. We are glad to hear that some arrangement is in progress for securing further labors of these men in the county. Let the friends of Temperance give them open doors, and courteously and earnestly solicit the attendance of the drunkard and to hear men tell his experience and what will be his end if he be not soon reclaimed.

## Notice.

The annual meeting of the Worcester Anti-Slavery Society will be held at Wm. Boylston on Wednesday the 19th inst. at 10 o'clock A. M. Delegates from Auxiliaries and friends of the cause are invited to attend.

Geo. KENDALL, Secy.

Westminster, May 1st.

## Married:

At New England Village, April 25th, by Rev. J. H. Rickett, Mr. George W. Hastings of Millbury, to Miss Leavins, daughter of Deacon Shephardson, of Grafton.

## Died:

In Millbury, April 26, Lieut. Jonathan Trask, 75.

In East Brookfield, April 7, by Rev. W. Morse, Mr. Oliver Hild, of Spencer, to Miss Patty Jenks, of the former place.

## Flour.

35 BBLs. Gunter and Howard St. Flour, fresh ground. Just received and for sale by J. R. BIGELOW & CO.

## Hams &amp; Lard.

2000 LBS. Boston Hams, very nice; 1500 lbs. Boston Lard, in small packages. Just received and for sale by J. R. BIGELOW & CO.

## C. F. and Bag Salt.

150 BUSHELS Corn Fine Salt; 50 bags fine Butter Salt, of superior quality. For sale by J. R. BIGELOW & CO.

## Rice.

1500 LBS. superior Head Rice, for sale cheap by J. R. BIGELOW & CO.

Worcester, April 21, 1841.

## Removals and Co-partnership.

THE undersigned would inform their friends and the public that they have formed a connection in business with the firm and name of

HARRINGTON & WHITEHEAD,

and have removed from their former place of business to the Store formerly occupied by Dr. Goldsboro & Co. as a Jewelry Shop, nearly opposite the Central Church, No. 1 Golden's Row, where they intend to keep a general assortment of Ladies' Gentlemen's, Misses' and Children's BOOTS AND SHOES of all descriptions, of as good a quality and as cheap as can be purchased at any other shop in Worcester.

Also, Gentlemen's Boots made to order, in the most fashionable style, by the most expert workmen. Repairing done at short notice in the most thorough manner.

Wm. B. WHITEHEAD.

## One Price Temperance Store!

WINDSOR HATCH & CO. WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt-Holmes and Co., on Front Street, near the Canal, where may be found an assortment of

WEST INDIA GOODS, as can be found in Worcester. This whole stock of goods is new, and will be sold CHEAP on the CASH, as a principle, for each and every article.

N. B. Goods put up in order on as favorable terms as though the purchaser were present, and sent in all parts of the town and county.

J. H. RICKETT.

Worcester, May 5, 1841.

## Removal.

WILLIAM JONES, HAIR CUTTER, respectfully informs his friends and the public that he has removed his place of business to the office formerly occupied by JUDGE FAIRBANK, on the Corner of Maine and Pleasant Streets, where by constant attention to his business etc. days in the week, he hopes to receive their patronage.

N. B. Particular attention paid to Hair Cutting, and Hair Dressing.

March 31, 1841.

## Cheap Goods.

PAINE Lines Cambric Hdkfs for 17 cts. Pa. 4-4 Fancy do 17 cts. yd. White Cambrics do 12 cts. yd. Real Irish Linen 22 cts. yd. White Gingham 12 cts. yd. Green Berge 30 cts. yd. Birds Eye Napers 17 cts. yd. Fancy Surimats 16 cts. yd. Figured Vestings 25 cts. yd. Ros. Linen Table Covers 30 cts. Pa. Ladies Cotton Hose 10 cts. Pr. Ladies Cotton Gloves 8 cts. Pr. Cotton Edgings 13 cts. yd. India Rubber Goggles 2 cts. Paper. Pearl Shell Buttons 1 cts. Doz. Spool Cotton 8 cts. Doz. Large Unbleached 6 cts. Doz. Together with a great variety of new and cheap goods this week receiving and for sale by ORRIN RAWSON.



